

سورة القلم

The Pen

By: Nouman Ali Khan

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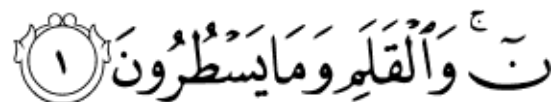
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The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the translation done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

سُورَةُ الْقَلَمِ

Makkan Surah's in particular, after learning them , have a different enjoyment listening to them being recited, its very powerful. We can learn about the Quran in dars, experiencing the Quran happens in Salah, that's the place where its suppose to happen.

Ayah 1



Muhsin Khan

Nun. [These letters (Nun, etc.) are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men).

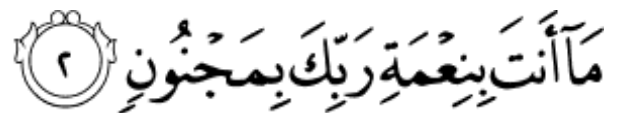
Nouman Ali Khan

Nun [hurooful muqat-ta-aa3ti], ALLAH swears by the pen and swears by whatever they continuously write.

This is the last Surah that has حُرُوفُ الْمُقَطَّعَاتِ. The object to the oath is the pen and whatever is written by it, the tool by which they write is the pen and everything that they're writing is with the pen. The question is who is writing down? When a pronoun is mentioned in the Arabic language in the third person, there's an expectation that the noun to which it refers should have been mentioned before. But this Surah begins by I swear by the pen and what 'they' write. They hasn't been answered, which means that ALLAH purposely left it open, he left it for interpretation. Some say, what the angels write on the side of our shoulders, others say what the angels are writing

when they document revelation from Lohe-Mehfuz to bring it down to Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, others say what the tribes of Bani-Israel and the scholars of the previous book, because the way they transmitted the book wasn't hifdh they were transmitting the book by writing the revelation down, they wrote the torah and the Injeel. So it's open ended. But this is the object of the oath, and the object goes on to prove the subject of the oath which is the second Ayah.

Ayah 2



Muhsin Khan

You (O Muhammad SAW) are not, by the Grace of your Lord, a madman.

Nouman Ali Khan

You by the special favor of your master are not insane at all.

ALLAH says that he swears by the pen and what they write as proof that you aren't insane at all.

In the past tense, it means that what the Jews, the Christians, they're scriptures and whatever they've

documented has enough proof already that what your saying is conformation that you're not insane.

How many books of scholarship, how many documents, how many books of fiqh, how many books of tafsir, how many books of Aqeeda are going to be produced as a result of this revelation. Your history will prove that you're not insane at all.

Some scholars argue that the first seven Ayah of this Surah was the second revelation. In the first revelation also Qalam was there. So, when he came and declared the revelation, some close to him thought he might have lost his mind, and so ALLAH sent him a conformation in these first two Ayah. The prophet ﷺ had to have faith in himself too that he was chosen as the prophet.

Ayah 3

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

Muhsin Khan

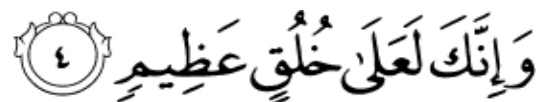
And verily, for you (O Muhammad SAW) will be an endless reward.

Nouman Ali Khan

And you absolutely are going to have compensation without any discontinuity.

ALLAH says you're going to have a compensation that can't be stopped. We can't even imagine the praise station that ALLAH has given him. Beyond that, every time somebody says صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his Ajar increases, every time somebody says the shahada, his ajar increases, every zikr we make in our life, he has a share in it, his ajar keeps increasing because he's the teacher. We get to contribute to that Ajar, that's our honor.

Ayah 4



Muhsin Khan

And verily, you (O Muhammad SAW) are on an exalted standard of character.

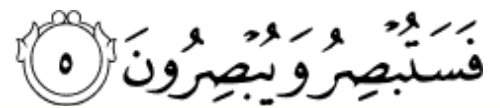
Nouman Ali Khan

And you no doubt are truly committed to an amazing character.

This Ayah is a proof that ALLAH himself is impressed with the characteristics, personality, morals of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ before wahi. ALLAH praises all his characters, before wahi and uses that as one of his proofs for his

truthfulness. The fact that he is not insane is further validated by his awesome character as a person as a human being. Muslims are missing the character that they are supposed to have; now all our economic, social dealings are missing moral character.

Ayah 5



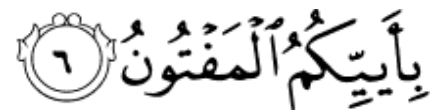
Muhsin Khan

You will see, and they will see,

Nouman Ali Khan

And soon you're going to see, and they will see also.

Ayah 6



Muhsin Khan

Which of you is afflicted with madness.

Nouman Ali Khan

You'll see which one of you is the one that's lost they're minds.

مَفْتُونٌ — means losing the mind because of some incident like traumatic events or some disturbing things happening.

Ayah 7

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

Muhsin Khan

Verily, your Lord knows better, who (among men) has gone astray from His Path, and He knows better those who are guided.

Nouman Ali Khan

No doubt your master knows better who's off his path, and he is very well aware of those who are committed to guidance.

Ayah 8

فَلَا تَطِعِ الْمُكَذِّبِينَ ﴿٨﴾

Muhsin Khan

So (O Muhammad SAW) obey not the deniers [(of Islamic Monotheism those who belie the Verses of Allah), the Oneness of Allah, and the Messenger of Allah (Muhammad SAW), etc.]

Nouman Ali Khan

Then don't obey and don't pay any attention to those who try to nullify the message, by calling it a lie, who call you a liar, don't take influence from them.

Ayah 9

وَدُّوا لَوِ تَدَّهِنُ فَيَدِّهِنُوكَ ﴿٩﴾

Muhsin Khan

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.

Nouman Ali Khan

They really want that you would soften up a little bit and even they would soften up.

إِذْهَانَ comes from دُهْن which means oil. When you take hard vegetables and put them in oil, they soften up. When you try to talk to someone, you try to negotiate, so you try to compromise, this is called إِذْهَانَ. It also means talking to someone softly even if you don't like them. The enemies of Islam want you to soften up, to compromise. By the end of the next Surah, ALLAH tells what will happen even if he thinks about compromising.

Ayah 10

وَلَا تُطِيعُ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

Muhsin Khan

And obey not everyone who swears much, and is considered worthless,

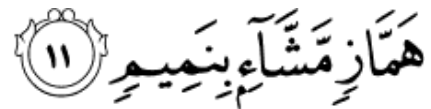
Nouman Ali Khan

And don't follow anyone who keeps taking oat, all of them are the same, little and weak.

حَلَّافٍ is when you keep swearing over and over again.

مَّهِينٍ – is a very insulting word in Arabic. Some mufasareen say this is about Waleen ibn mugirah who was wealthy, had a good status, was a good debater; his son was Khalid ibn waleed. مَّهِينٍ Is a word for camels that can't get she camels pregnant. It's also used for someone whose opinion matters little. It means two things, little and weak.

Ayah11



Muhsin Khan

A slanderer, going about with calumnies,

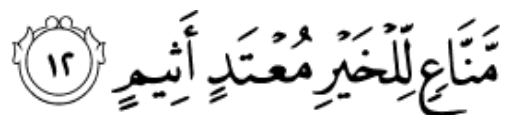
Nouman Ali Khan

These people are condescending over and over again, walking around saying things about people that they shouldn't be saying.

نَمِيمٌ – is saying offensive things about other people.

Going around, insulting people putting people down and talking about people in a negative way.

Ayah12



Muhsin Khan

Hinderer of the good, transgressor, sinful,

Nouman Ali Khan

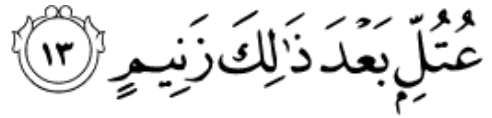
Over and over he stops people from doing any kind of good; he goes over limits and is constantly in sin.

أَثِيمٌ

– Is a very powerful word. It means constantly in sin.

It's mentioned because of his qualities, he swears all the time, he has low opinion but he spreads his opinion, he speaks down to people, he goes and spreads rumors about people, he says bad things about them, he forbids others from doing well, he crosses limits. In all of these things, the evil is not just limited to him but it goes to others too, so that is why he's constantly in sin.

Ayah 13



Muhsin Khan

Cruel, after all that base-born (of illegitimate birth),

Nouman Ali Khan

He's unlikable; he doesn't care about anybody, on top of that, he's zaneem.

عَتَلَ — means to be tough, rigid, not someone you want to get along with, someone you want to get away from. The word عَتَلَ is used when the guard grabs the head of the prisoner and puts him in his cell.

زَنِيمٌ — could mean humiliated and another meaning of it comes from مُزَنَّمٌ which is when you cut the ears of a camel which is a sign that you aren't suppose to slaughter it because it's a graceful camel, so it's a symbol of graceful animal. He thinks he's too graceful, that nobody can touch him; he's above criticism like the camel that can't be slaughtered.

Ayah 14

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ

Muhsin Khan

(He was so) because he had wealth and children.

Nouman Ali Khan

He thinks he's so untouchable because he's someone who possesses money and has sons

Ayah 15

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

Muhsin Khan

When Our Verses (of the Quran) are recited to him, he says: "Tales of the men of old!"

Nouman Ali Khan

When our Ayat are continually read on to him, he says 'These are legends of old timers, that's all this book has.'

أَسَاطِيرُ

comes from أُسْطُورَة which means legends and

which comes from a Greek word which is actually the English word 'Story' they are all actually from the same origin.

Ayah 16



Muhsin Khan

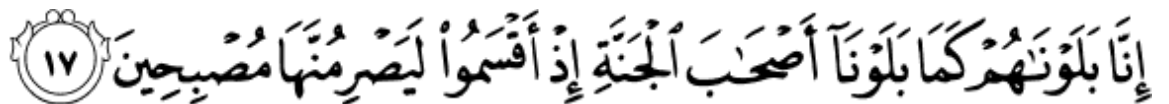
We shall brand him over the nose!

Nouman Ali Khan

We will brand him on the trunk.

خُرْطُوم – is the trunk of an elephant, it's also used for people who have large noses. The most arrogant people in a nation are called noses of the people. They have pride, they stick their noses everywhere, and so ALLAH says, he'll put a brand on the nose.

Ayah 17



Muhsin Khan

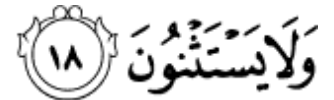
Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,

Nouman Ali Khan

We've tested them, no doubt about it, just like we tested the people of the garden, when they swore they are going to cut everything (in the garden) when they rise up in the morning.

This is the other story of the people of the garden. Surah Kahf was the first one.

Ayah 18



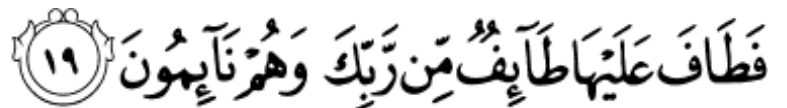
Muhsin Khan

Without saying: Insha' Allah (If Allah will).

Nouman Ali Khan

And they're not going to make any exceptions; they're going to cut everything.

Ayah 19



Muhsin Khan

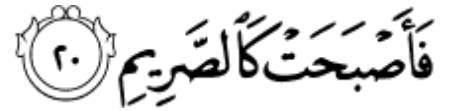
Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep.

Nouman Ali Khan

Then at night time (the night before) a group came from your master while you were all sleeping.

طَائِفٌ – means a group that comes around. Something like tornados coming down, it could be a tornado that came down or ALLAH says Angels swirling down to they're garden.

Ayah 20



Muhsin Khan

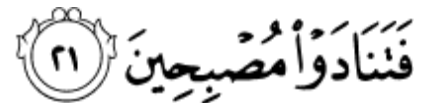
So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

Nouman Ali Khan

Then by morning time it became like it's already been cut out.

صَرِيم – means all the plants are cut from their roots. So all the investment, overnight disappeared.

Ayah 21



Muhsin Khan

Then they called out one to another as soon as the morning broke,

Nouman Ali Khan

Then they started calling each other early in the morning, they didn't know what happened.

It was like a mile away from they're home. They woke up and started calling each other.

Ayah 22

أَنْ أَغْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ ﴿٢٢﴾

Muhsin Khan

Saying: "Go to your tilth in the morning, if you would pluck the fruits."

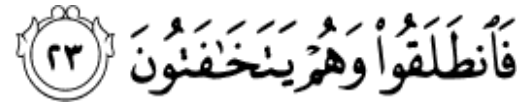
Nouman Ali Khan

And March forward in the later part of the morning towards your crop, if you want to get this done, better get this done earlier in the morning.

Because they're calling each other in the morning implies they got up late. They were supposed to be cutting مُصْبِحِينَ غُدُوَّةٌ is the later part of the morning, the third hour of morning .

إِنْ كُنْتُمْ صَارِمِينَ – better get this done early in the morning , because if we do it in the afternoon, the beggars will show up, if they see us carrying our swords towards the farm, they'll realize its harvest season and they'll tag along hoping for some sadaqah.

Ayah 23



Muhsin Khan

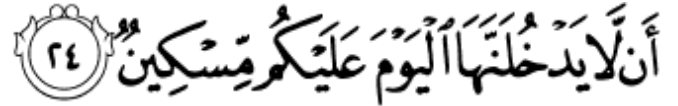
So they departed, conversing in secret low tones (saying),

Nouman Ali Khan

So they marched forward and they're all talking to each other very quietly.

They talk quietly because they're afraid the poor people from the village might show up. They wanted to enjoy seeing their wealth alone, in absence of the poor people. This happens in the Muslim community too. ALLAH gave advice in the inheritance law, whenever the poor people show up at the time of inheritance, then give them something and say good things to them. In Surah Nisa ALLAH says what will happen if you are gone and your children would be standing in line like that.

Ayah 24



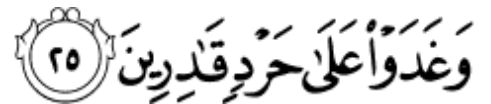
Muhsin Khan

No Miskin (poor man) shall enter upon you into it today.

Nouman Ali Khan

Not a single Miskin should come and beg today.

Ayah 25



Muhsin Khan

And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).

Nouman Ali Khan

And they marched forward later in the morning, having complete control.

حَرْد – is to lead forward, to look angry. Beggars look for nice people to beg from, they don't go to people who have faces like **حَرْد**. They took the aggressive stance so that nobody could think of approaching them.

Ayah 26

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾

Muhsin Khan

But when they saw the (garden), they said: "Verily, we have gone astray,"

Nouman Ali Khan

Then finally when they saw it, they said, "oh we got the wrong address, we are absolutely lost."

Ayah 27

بَلْ نَحْنُ مُحْرَمُونَ ﴿٢٧﴾

Muhsin Khan

(Then they said): "Nay! Indeed we are deprived of (the fruits)!"

Nouman Ali Khan

We have been deprived, been bankrupted, something has been made Haraam from us.

Ayah 28

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

Muhsin Khan

The best among them said: "Did I not tell you: why do you not say: Insha' Allah (If Allah will)."

Nouman Ali Khan

The most balanced of them said, “Didn’t I say to you, how come you’ll don’t make tasbih, how come you’ll don’t do zikr of ALLAH, how come you don’t do Shukr?”

We have to relate this to our life too. When we do business deals, we sign contracts, a cheque is about to come in a week, we’re already celebrating, and the last thought on our mind is to give sadaqah, to do shukr. This is supposed to be the first thing on our mind, because all this is a gift from ALLAH and as a proof to us, a portion of it goes to sadaqah. On top of that we should do more and more tasbih, declare ALLAH’s perfection. The money that comes can be a source of guidance and could also be a source of misguidance. Earning money through a farm is Halal, there was nothing wrong in that, they had an attitude problem, character flaws, they didn’t want to give a part of it, and they didn’t want to remember ALLAH, they had spiritual issues. ALLAH sometimes teaches hard lessons. The only way these people would have learnt is when all of their wealth is taken away from ALLAH. So if we don’t want this to happen to us, we should realize before it happens to us and give in the way of ALLAH.

We should instill in ourselves that whenever we get something like a gift we should give a portion of it to sadaqa, it's a good habit to build in a personality.

Ayah 29

قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

Muhsin Khan

They said: "Glory to Our Lord! Verily, we have been Zalimun (wrong-doers, etc.)."

Nouman Ali Khan

Then they say, how perfect our master is, we were the ones that were wrong.

Ayah 30

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾

Muhsin Khan

Then they turned, one against another, in blaming.

Nouman Ali Khan

Then they started facing each other, blaming each other.

Ayah 31

قَالُوايَوَيْلَنَا إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾

Muhsin Khan

They said: "Woe to us! Verily, we were Taghun (transgressors and disobedient, etc.)

Nouman Ali Khan

They say “Oh, we are speechless! No doubt, we were the ones that were rebelling all along.”

The translation ‘woe on to us’ is not perfect here, no one says that when they are grieving.

يَوَيْلَنَا is part of the proof that ancient language were far more eloquent and expressive than modern. Ancient languages had ways of communicating grief, the equivalence of which for us is ‘being speechless’.

Ayah 32

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

Muhsin Khan

We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)."

Nouman Ali Khan

Perhaps our master will replace for us something better than this garden. From here on onwards, we are not looking forward to our harvest, but looking forward to ALLAH. We're only going to be inclined towards our Rab from now on.

So in the end, they still have Tawakkal, they turned to ALLAH. The garden had been uprooted; they knew the only one who can bring that back is ALLAH. So they recognize ALLAH's power now and say perhaps ALLAH will bring it back or get something better.

Ayah 33

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

Muhsin Khan

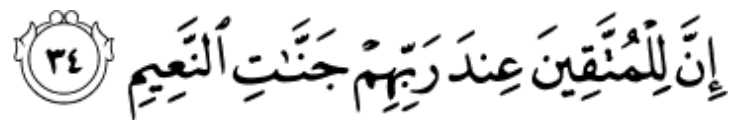
Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.

Nouman Ali Khan

And that's what punishment is like and the punishment of the afterlife is even bigger, had they any clue.

Meaning that kind of punishment can come even in duniya. In the previous Surah ALLAH mentioned different forms of punishments which ALLAH hasn't sent to Quraish. Winds, earth, water being removed and in this even If you have gardens, they can be removed, that's what punishments are like.

Ayah 34



Muhsin Khan

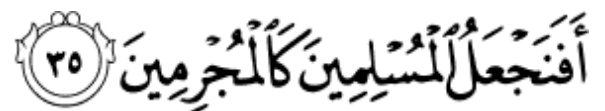
Verily, for the Muttaqun (pious and righteous persons - see V.2:2) are Gardens of delight (Paradise) with their Lord.

Nouman Ali Khan

No doubt for the people who have taqwa, in the company of their master they are going to have gardens full of permanent blessing, permanent luxury.

There isn't going to be a point in Jannah that we are going to have a down time.

Ayah 35



Muhsin Khan

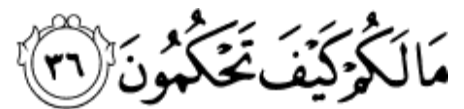
Shall We then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)?

Nouman Ali Khan

Are we goignt to make muslims like criminals we're going to put them in the same place?

We say 'The earth is the final leveler' which means that when all human beings die, they're all going to be equal under the earth. But ALLAH says no, the muslims and the criminals will not be the same.

Ayah 36



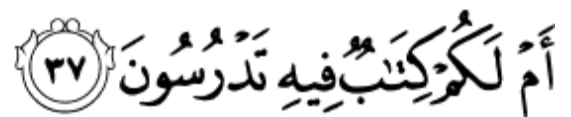
Muhsin Khan

What is the matter with you? How judge you?

Nouman Ali Khan

What's wrong with you? How do you make that decision? How do you make that call?

Ayah 37



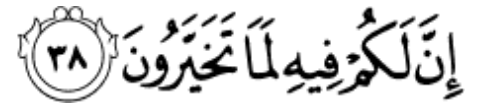
Muhsin Khan

Or have you a Book through which you learn.

Nouman Ali Khan

Do you have a book? In which you study these conclusions?

Ayah 38



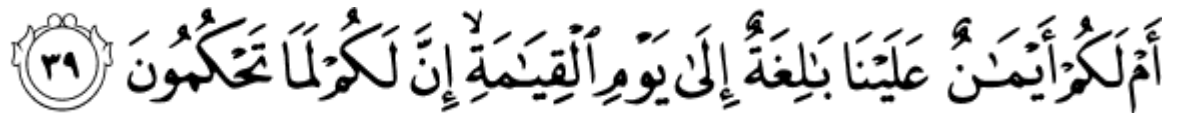
Muhsin Khan

That you shall have all that you choose?

Nouman Ali Khan

And in that book there is all the things that you get to pick. [You come up with a view of your choices because you're the owner of the ultimate truth]

Ayah 39



Muhsin Khan

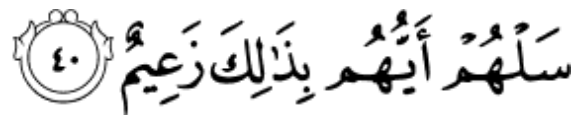
Or you have oaths from Us, reaching to the Day of Resurrection that yours will be what you judge.

Nouman Ali Khan

Or are you so deluded that you have an oath, a contract, a promise from god binding upon you that extends until the Day of Judgment.

Do you have some security from me that I'm not going to punish you? Whatever decisions your making are going to go in ur favor.

Ayah 40



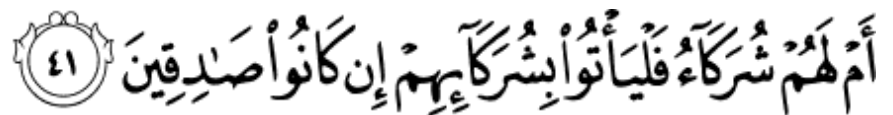
Muhsin Khan

Ask them, which of them will stand surety for that!

Nouman Ali Khan

Ask them, which of them have such confident assumption about these things. Which of them has absolute proof of their world view?

Ayah 41



Muhsin Khan

Or have they "partners"? Then let them bring their "partners" if they are truthful!

Nouman Ali Khan

Is it the case that they have other partners? Others that can help them out on judgment day , then let them bring their partners, if in fact their telling the truth.

Ayah 42

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

Muhsin Khan

(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so,

Nouman Ali Khan

The day on which the ankle will be exposed and they will be called to do Sajdah, they won't do it.

This is from the Mutashabihaat of the Quran and there is a figurative origin to it and they say While marching towards the enemy, when somebody shows their ankle and they rise their pant, it means they're about to attack, this is one implication. Another form is ALLAH showing his glory on judgment day that we cannot understand now. When people see the glory of ALLAH, people fall in Sajdhah, but these people, even after being called won't be able to do it. ALLAH won't give them the ability to do it even when his glory is manifest.

Ayah 43

خَشِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾

Muhsin Khan

Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not).

Nouman Ali Khan

Their eyes are going to be filled with terror, humiliation and burdens and these were the very people that were invited to do Sajdah and they were completely capable of doing so.

رَهَقٌ Is layers if burdens. Back breaking burdens are going to get piled over and over them one after the other.

Meaning ALLAH says now they're paralyzed they can't make Sajdah, but they were totally fine before when they had an option of making Sajdah.

Ayah 44

فَذَرْنِي وَمَنْ يُكَذِّبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

Muhsin Khan

Then leave Me Alone with such as belie this Quran. We shall punish them gradually from directions they perceive not.

Nouman Ali Khan

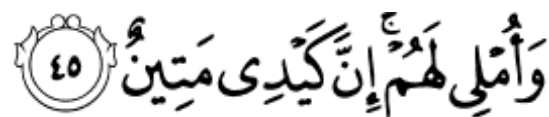
Then leave me, and whoever lies against this speech, we will raise the rank, take them up the ladder, little by little from where they won't even know.

Leave me is one of the worst manifestations of anger.

ALLAH says leave me with this one, let me deal with him myself.

نَسْتَدْرِجُ — is to slowly take someone up the ranks. If someone has wealth, ALLAH gives him more wealth, more power, the more wealth he gets, the more sins he does. ALLAH takes him slowly up the ladder, and when we go up the ladder and we pull it from underneath, the harder we'll crash. So ALLAH says, let him dig his own hole.

Ayah 45



Muhsin Khan

And I will grant them a respite. Verily, My Plan is strong.

Nouman Ali Khan

And I will fill them with hope also means and I will give them extra time, my plan and my scheme against them is powerful, it's unbreakable.

مَتِين – is used when we say a rope that can't be cut. Like the anchor to a ship is مَتِين.

Ayah 46

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾

Muhsin Khan

Or is it that you (O Muhammad SAW) ask them a wage, so that they are heavily burdened with debt?

Nouman Ali Khan

Are you asking them for money when you give dawah to them or you recite Quran to them, and out of the penalty that you have to pay, the penalty they are burdened so much by it.

The burden is so much that you ask that in exchange for your performance?

Ayah 47

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

Muhsin Khan

Or that the Ghaib (unseen here in this Verse it means Al-Lauh Al-Mahfuz) is in their hands, so that they can write it down?

Nouman Ali Khan

Or is it the case that they own some part of the unseen, then they get to write what's going to happen?

Ayah 48

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

Muhsin Khan

So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he was in deep sorrow. (See the Quran, Verse 21:87).

Nouman Ali Khan

Then you just remain patient until the verdict of your master comes and don't be like the accompanier of the whale when he made a call he was completely swallowed by the whale

Yunus(as) is being referred here. His other name is Dhun-Nun. Nun is one of the old words on Arabic for whale.

The Surah began ن and ends with Dhun-Nun. There is a consistency where it begins and where it ends too.

Ayah 49

لَوْلَا أَن تَدَارَكُهُمْ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُمْ مَذْمُومٌ ﴿٤٩﴾

Muhsin Khan

Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.

Nouman Ali Khan

Had it not been from the favor from his master that took care of him that let him come down from the belly of the whale he would have definitely been thrown in the nakedness [The land he would have been thrown in, would have been barren with no food or water meaning the whale could have dropped him off at some deserted island] And even then he would have been blame worthy.

Ayah 50

فَأَجْنَبَهُ رَبُّهُ، فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

Muhsin Khan

But his Lord chose him and made him of the righteous.

Nouman Ali Khan

But his master chose him for the good qualities that he had. Then he made him from among those that are righteous.

Ayah 51

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

Muhsin Khan

And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Quran), and they say: "Verily, he (Muhammad SAW) is a madman!"

Nouman Ali Khan

And it's almost as though those who disbelieve they want to make you slip with their eyes when they hear the ultimate reminder and they say, "No doubt he's Insane."

أَزْلَقَ is to look at somebody like as if you are about to attack them and they become so conscious because you're looking at them that they trip over something.

Looking itself is one of the great manifestations in Quran of pride. ALLAH says this because the way people look at you can be insulting. ALLAH even captures that crime.

One crime is that they called the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ insane, but before they even opened their mouth they committed a crime by looking at him the wrong way.

They call him Majnun, say he's lost his mind, a jinn has possessed him, his intellect has been overshadowed.

Ayah 52



Muhsin Khan

But it is nothing else than a Reminder to all the 'Alamin (mankind, jinns and all that exists).

Nouman Ali Khan

It is nothing but a remembrance for all the nations and all the people.

ALLAH gave his messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ consolation that he's not insane at all and he gave him proof for that in the very beginning of the Surah. At the end he mentions that they call you insane. He brought back the subject of insanity again in a beautiful way. ALLAH as relieved the prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of this thought. He's already consoled him by telling you're not insane at all. So he doesn't get offended when they call him that because he's been assured by ALLAH himself.

Also, the messenger and the message are inseparable. The Surah began by highlighting the messenger himself and ends by highlighting the Quran itself. These things are two parts of Surah, they are two parts of guidance. The one

who's delivering it has amazing character and then the message itself.

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